

247  
A  
**Funeral Sermon,**

Upon Occasion of the

**D E A T H**

O F

**Mrs. ANN WARNER,**

Late Wife of Mr. JOHN WARNER,

A N D

Daughter to the Reverend Mr. SHOWER.

Preach'd in the Old Jury, Lond

---

By **WILLI**

---

L O N

Printed by J. D. and  
the Talbot on th

# Funeral Sermon

Upon Occasion of the

## DEATH

OF

Mrs ANN WARRNER



Late Wife of Mr John WARRNER

AND

Daughter to the Reverend Mr Thomas

Breached in the Old Church, Lambeth

By WILL

Printed by J. D. and  
the Editor on



( iii )  
To the Reverend  
MR. JOHN SHOWER.

**I** Am told it is accounted a piece of Ill Breeding now-a-days to make mention of those that are lately dead in the presence of their nearest surviving Relations. If this be so (for I pretend not to know it my self) it is a sad and certain Sign of a most vain and degenerate Age, still growing worse and worse. What is this but for Men to study to defeat the great Designs of God in such awakening Providences, and to contrive that Death may surprise and overtake them unawares?

But as for You, my most Honoured and Dear Brother, I am assur'd you are far otherwise minded. Tho none can question the Tenderness of your Affection to your deceas'd Daughter, yet you are willing both to speak and hear of her, of her Sickness, and of her dying Moments, that your own Mind and

the Minds of your Friends may be the more deeply and seriously impress'd thereby.

And therefore you will not blame me, that I now offer unto you the plain Discourse, which was preach'd, and is now publish'd at your Request, upon that sorrowful Occasion; and by your hands I crave leave to present it to your worthy Son-in-Law, as to an equal Sbarer in your Grief and Loss. It was your profess'd Desire, That it might be a real Service to the Living, and not a Complement on the Deceas'd; and by that design I endeavour'd to govern my self in the composing of it: and if God shall bless it to that end, I am persuaded it will help to alleviate your Sorrow, and support your Spirit under this your great Affliction: And the Thoughts of being instrumental in contributing any thing thereunto, will be highly grateful to

S I R,

Your Unworthy, but Affectionate  
Brother and Servant,

W. TONG.



## PSALM LXXIII. 26.

*My Flesh and my Heart faileth, but  
God is the Strength of my Heart and  
my Portion for ever.*

**I** Need not tell you of this Congregation how I come to stand in the place of your Faithful Pastor at this time: Your Affection for him is so great, that it will not suffer you to be unacquainted with his Afflictions, or unconcern'd about them.

You cannot but be sensible how deep a Wound God has made in his Family, and in some of the dearest of his outward Comforts, by the Removal of a tender, dutiful, and beloved Daughter.

It is a Wound in *his* Family; for tho she was some time before transplanted into a Family of *her own*, yet the Distance of Place was so small, the Opportunities of mutual Visits and Converse so frequent,

## A Funeral Sermon

and all the Circumstances so very much to his Satisfaction and Comfort, that she could scarcely be said to be *gone*, much less to be *lost* from her Father's House.

~~Her Death is therefore a great Breach upon two~~ Familys at once, and upon two of the dearest Relations that are in this world, a *tender Husband* and a *tender Father*; who, notwithstanding all the Assistances of Reason and Religion, have much ado to forbear those passionate Wishes, *O that it were with us as in months past, when the Candle of the Lord shined upon our Heads, and his Secret was in our Tabernacle!* Job 29. 3, 4.

But we see by this and many Instances That let your Habitations be ever so well provided with what is useful to preserve Life, according to the Methods both of *Nature* and *Religion*, yet *there is no Man hath power over the Spirit to retain the Spirit, neither hath any one Power in the day of Death, nor is there any Discharge in that War,* Eccles. 8. 8.

I shall not enlarge upon the commendable Character of our deceas'd Friend; She stands in no need of it, nor have her Relations urg'd me to it: They are satisfy'd that she approv'd her self in such a manner to them, both in *Religious* and *Relative* Dutys, as made her to live desir'd, and die lamented.

My business is with the Living: We are willing to hope such a Providence as this may have made some serious Impressions upon you, and thereby given us a more easy and effectual Access unto your Consciences. And it is so hard a thing in our days to meet with any (especially young Persons) whose Hearts are tender, and susceptible of the Admonitions of



of God, that we are loth to lose an Opportunity of this nature.

This is a time when we are often invited into *Houses of Feasting and Mirth*, and now God has call'd us into *the House of Mourning*: This is not so agreeable to Nature as the other, but it is more subservient to our real and best Interests. The Royal Preacher tells us so, and gives a very good reason Eccles. 7. 2 for it: *In the Houses of Mourning we see the End of all Flesh, and the Living will lay it to heart.* Here we are put in mind of Death and Eternity, which in the houses of Mirth and Feasting we are too prone to forget, and to put far from us.

*The Living will lay it to heart*: It is well if they would do so; but I remember how an Excellent Minister, upon his citing those Words of Solomon, broke out into this pathetical Apostrophe, *Blessed Soul! Would they do so in thy time? Alas, the Living in our days will lay nothing to heart.*

But the God whom we serve can open the Hearts of Men, that they shall attend to the Voice both of his Providences, and of his Word; and in his Name I would recommend to you this Portion of Scripture, to which I was desir'd to speak on this occasion: *My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.*

They are the Words of an holy Man of God, who had met with a very dangerous and shocking Temptation, from the seemingly unequal Distributions of Providence in this World. By this Temptation he was stunn'd and born down for some time, but afterwards in the Sanctuary of God got the Victory over it, and gain'd very great Experience and Advantage by it.

Hereby he was made more sensible of the Weakness and Folly of his own Heart: Ver. 22. *So foolish was I and ignorant, I was as a Beast before thee; judging of things only by Sense, and the present external Appearance.*

Hereby he was more fully assur'd of the Divine Care and faithful Manutenency: Ver. 23. *Nevertheless I am continually with thee, thou hast holden me by thy Right Hand; had it not been for this, his Steps had more than well-nigh slipt.*

Hereby he was confirm'd in his Hopes of God's future Kindness and Conduct: Ver. 24. *Thou shalt guide me by thy Counsel, and afterwards receive me to thy Glory.*

Hereby his Love to God and Delight in him, as his Portion and Happiness, were increas'd and improv'd: *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee, &c.* Ver. 25, 26.

By this means he was more thorowly convinc'd of the Misery of all wicked Men, how prosperous soever in the World; and so the ground of the Temptation was remov'd, and that Snare effectually broken for the future: *For lo they that are far from thee shall perish; Thou hast destroy'd all them that go a whoring from thee,* Ver. 27.

And finally he was taught hereby to put a greater value upon the Liberty of Access to God in his Ordinances, where he had receiv'd such seasonable Supplies of Strength and Comfort: Ver. 28. *But it is good for me to draw nigh to God.*

Thus God knows not only how to deliver his Servants out of Temptation, but to make them Gainers by it; and it is worth the while to endure such a Conflict,



Conflict, for the Honour and the Advantages that attend such a Victory.

In the Text it self you have a complex Proposition, consisting of two parts, of a very different nature and aspect: The one extremely dark and distress'd, *My Flesh and my Heart faileth*: The other equally bright and refreshing, *But God is the Strength of my Heart, and my Portion for ever*. Both these must have a distinct Consideration.

*First*, Let us take a view of *that great Distress* which the Psalmist was in, as it is here represented, *My Flesh and my Heart faileth*.

The Cause of this Complaint seems to be some grievous Affliction that he labour'd under, and gave him the first occasion to take notice of the Health and Prosperity of some of his wicked Neighbours, and run him into the Temptation of Impatience with his own Condition, and envying the Ease of others; questioning and quarrelling the Wisdom and Equity of the Divine Providence. I suppose it was a threatening Distemper, by which himself tells us *He was plagued all the day long, and chastened every morning*.

And this *Affliction* would be much aggravated by that violent *Temptation* he fell under; which is a thing that often affects even the Body it self, and makes the *Flesh* to fail as well as the *Spirit*; it puts the whole Frame of Nature out of course, spoils the Constitution; the Blood, the animal Spirits, and all the Juices of the Body are vitiated and corrupted by it, especially when it rises to a great height, and is of long continuance.

And

And we may suppose, that after the *Temptation* was conquer'd, yet the *Affliction* that gave the first rise unto it, might not only remain but increase; insomuch as that the Psalmist look'd upon himself as a *dying Man*, and as such crys out, *My Flesh and my Heart faileth*: and if we take it thus, it is a common Case and of universal Concernment to us all, and must be expected to be our own Case in a little time. And from hence we observe,

Observat.

*That the Servants of God themselves, under the Views and Approaches of Death, may not only feel their Flesh, but their Hearts failing them.*

I shall take it for granted, that by the *Heart* we are not to understand the *animal Spirits*, or the mere natural Life, as some pretend that have learnt the Art of impoverishing the Scripture, but that the word is to be taken in the most proper sense for the Soul: And I think this is sufficiently evident from the latter part of the Text, *God is the Strength of my Heart*. Surely that is not to be understood of the *animal Spirits*, but of the *very Soul* it self, and therefore it has the same meaning in the former part too: And so represents the Psalmist to us as feeling a *total Failure* in both the constituent Parts of his Person, his *Body* and his *Soul*, the *outer* and the *inner Man*. Now let us more closely consider this distress'd Case in both the Parts of it.

1st. *The Failure of the Body: My Flesh faileth*. Distempers and Death will certainly pull the Body down, and lay its Beauty in the Dust: Rom. 8. 10. *The Body is dead because of Sin*; it must die, and is dying every day. This Failure of the Flesh is very parti.



particularly describ'd in Scripture, as that which God wou'd have us to consider seriously and often; there we read that *the Countenance is chang'd*, Job 14. 20. *the Strength gone, the Flesh wasted*, Job 33. 21. *the Breath corrupt*, Job 17. 1. *the Hands, those Keepers of the House, trembling; the Loins that were as strong Men, the Supports of the Body, bowing themselves; the Eyes dim and darkned, those Windows out of which the Soul looks: and in short, the Silver Cord broken, the whole Oeconomy of the Body dissolv'd, because Man goes to his long home*, Eccles. 12. 3, 4, 5.

Now how distress'd a Case this is for a Man to find *his Flesh and Body thus failing*, will appear by such Considerations as these.

1. *That this Body is really a part of our selves, a constituent part of our Persons, and therefore we cannot but be sensibly touch'd with its Failures and approaching Ruins: No Man ever hated his own Flesh.* Eph. 5. 29. God, as the Author of our Natures, has implanted in the Soul of Man that Love and Tenderness for its Body, which shall not be extinguish'd by Death it self, but shall remain after the Separation, and discover it self in desires of a Reunion. Some Persons pretend, by their fine abstracted Speculations, to have elevated themselves above all regards to the Body, and above the relish of all corporeal Entertainments and Delights: But there's no reason to think that they believe themselves, and it is certain they cannot reduce those airy Notions to practice; the Body will let 'em know how nearly they are ally'd to it, and that they cannot distinguish it out of their Constitution, it will still be a part of themselves, and will command their Sympathy with all its painful Sensations and threatening Diseases.

2. *The*

Psal. 139.  
14.

2. *The Body is that part of our selves which we are best acquainted with.* I speak this to our shame, but so it really is, and it is in vain to deny it. We have very much lost the knowledg of our spiritual part, and are become great Strangers to our better selves: We know very little of the nature of a *spiritual Substance*, and not much more of its Facultys, Powers and Operations; but we are better acquainted with *our Bodys*, we feel their Wants and their Ailances, and can tell something of their Make and Constitution, tho as to the more interior and recondite Parts of this Fabrick, we are still at a loss, and have reason to say, *We are fearfully and wonderfully made, and curiously wrought.* Here the most Skilful are much in the dark, and their nicest Dissections of a dead Body will never thorowly acquaint them with the Structure of one that is living, so great a change is made in the very Article of Death. But still it is true, we know much more of our *Bodys* than of our *Spirits*; and this old and intimate acquaintance is a very indearing thing, and will make those things very grievous to us that threaten to give a great interruption to that Correspondence, which has been so long kept up betwixt our *Souls* and our *Bodys*.

3. *The Body is that part of our selves which we have been but too fond of,* fond even to a fault: we have made too much stir about it; too much Time and Cost, too many Thoughts and Cares have been spent upon it, how to adorn and set it off to the best Advantage, how to support and uphold it, how to please and gratify it. Our Concern for the Body is so great, and so apt to exceed all bounds, that our blessed Saviour saw it necessary to give us a Caution  
and



and a Check about it : Mat. 6. 25. *Take no thought for your Life, what you shall eat, or what you shall drink ; nor yet for your Body, what you shall put on.* It is but too evident that the greatest part of Mankind make it the whole Business of their Lives to *provide for the Flesh*. Now it is no wonder if the Failure of this indulg'd Body be very grievous to us. When so much Curiosity has been imploy'd in dressing the Body, to see Death come, and with rude hands strip it of all at once ; when that which has far'd as deliciously as we cou'd afford, and perhaps more too, comes it self to be made a Feast to the Worms ; the Thoughts of this cannot but be afflicting to us : and indeed we foolishly aggravate both the Sorrows and Terrors of Death, by our too nice and delicate Treatment of these frail Bodys while we live.

4. *The manner in which the Flesh usually fails, adds to the Distress of the Case.* Cou'd we put off this Body, as we do our Clothes every night, the parting wou'd be much more easy : but it is not so with us ; Death usually comes upon us with a *dreadful Pomp*, its Harbingers march before in mortal Distempers ; we must expect to be put upon the Rack, and have one Bone broken to day, and another to morrow ; to have *wearisom Days and Nights appointed for us*, extreme Sickness, violent Pains, broken and disturb'd Slumbers, cold and clammy Sweats, frequent Faintings, strong Convulsions. Thus we are batter'd down by the Artillery of Death by piece-meal ; and this makes the Case much more distress'd than if we cou'd be carry'd away in a Sleep, or by a sudden Death, provided we were well prepar'd for it ; for in that Case sudden Death is sudden Glory.

But,

C

5. *The*

5. *The Exigence of the Case lies in this, That when the Flesh fails, the Soul flees away into another State and World.* Psal. 90. 10. *It is soon cut off, and we flee away.* The Inhabitant leaves the Body as an untenable House; and as the Soul cannot but sympathize with the Body upon the account of the personal Union, so for the same reason the Body feels something of the Anxieties of a departing Soul. And this leads me to the

Second Part of this distress'd Case, *The Failure of the Heart: My Flesh and my Heart faileth.*

1 Pet. I.  
23.

By the *Failure of the Heart* we cannot understand the *Destruction of the Essence* of the Soul, as if it were but a mere mode of the Matter, and like the Spirit of a Beast that goes downward; nor the *Failure of all its gracious Principles*, for these by the Divine Constitution are made as immortal and indefectible as the very Substance of the Soul: This indeed is not by *Nature* but by *Grace*; they are born again of an *incorruptible Seed*, and this abides in them for ever. But the Heart may be said to fail in two respects.

1. *In respect of its Intellectual Actings*: There may be a very great Disorder in the Powers and Operations of the Soul, by reason of the Failure of its Organ the Body. Sense may fail, and the Understanding may fail in whole or in part; the Thoughts may be all dark, incoherent and confus'd, the rational Soul scarce shewing it self at all: *The Sun, and the Moon, and the Stars may be darkned*, the intellectual Facultys all clouded and obscur'd, according to the elegant Description we have of this very Case in Eccles. 12. 2. The wisest Man in the World may soon, by the violence of a Distemper, fall into a perfect



perfect Delirium, Distraction and Madness. This is a common but a most compassionate Case, and a very humbling instance of the great Frailty and Weakness of human Nature.

2. *In respect of its moral and gracious Actings*: For tho the *Habits* of Grace shall not be lost, yet the *Actings* thereof may be sadly interrupted. There may be a present Failure in the exercise of Faith, and Hope, and Patience, and Delight in God; and so a Loss of that inward Peace, Calmness and Comfort, which the Soul once enjoy'd, and a deplorable Prevalency of Doubts and Fears, Misgivings of Heart, and foreboding Apprehensions of Misery and Wrath. There may be amazing and overwhelming Thoughts about the Judgment to come, and the eternal World: It may be thus with God's own Children; *when they come to the uttermost Ends of the Earth, their Spirits may be overwhelm'd within them*; when they think of God, they may be troubled, and he may be a Terror to them, who is their only Hope in the day of Evil. Now this Failure of the Heart does greatly add to the Distress of the Case; for the Soul is not only by much the nobler part of Man, but that which supports the whole under other Burdens: *The Spirit of a Man will sustain his Infirmary, but a wounded Spirit who can bear?* And yet it is no wonder, if when the *Flesh* fails, the *Heart* shou'd sink and fail too, if we consider these things. Prov. 18. 14.

(1.) *Our Unacquaintedness with the Eternal World.* We know what this World is, but we know very little of the other: Here we have had our Birth and Education, and here we have convers'd all our days; but *who hath ascended up into Heaven*, who among the Living has had a view of that World

which lies beyond Death? It is true, *Life and Immortality are brought to Light thro the Gospel*; but the account we have of them is very general, and in these things we are *dull of Understanding, and slow to believe*. Now to leave a World which we know, and launch out into one that we know not, may well shock the wisest and the firmest Mind: even those that know *they are now the Sons of God*, do yet freely own, *They know not what they shall be*, 1 John 3. 2. The ingenious and devout Mr. Norris expresses himself very well upon this Subject, in his Poem call'd the *Meditation*:

*It must be done, my Soul, but 'tis a strange,  
An awful and mysterious Change;  
When thou shalt leave this Tenement of Clay,  
And to an unknown Somewhere wing away:  
When Time shall be Eternity, and thou  
Shalt be thou know'st not what, and live thou  
know'st not how.*

It is recorded as a noble Instance of the Faith of *Abraham*, that when he was call'd to leave his native Country and his Father's House, and to go into a strange Land which he should receive for an Inheritance, he obey'd and went out, not knowing whither he went, Heb. 11. 8. But it requires a stronger Faith to be willing to die, because this is going into another World, and not into another part of the same World.

(2.) *Consciousness of Sin* may well make the Heart fail in a dying Hour. Sin is the Sting of Death; this Consideration, that Sin separates the Soul and Body, will make the Heart to tremble: and at that day the Soul has usually a more clear and lively sense



sense of Sin, both of Nature and Practice; that's a time to call to remembrance, Conscience is then thoroughly awaken'd, and sets the Sins even of good Men in order before them. Sins committed long ago, that had been forgotten, are now call'd over again, and are as fresh in the memory as if they were committed but yesterday. Sins that seem'd *light and small*, now appear to be *great and heinous*, and present themselves to the view of the Soul with their attendant Aggravations. Many things that seem'd *innocent* and harmless to the Soul before, now appear to be really *culpable*; and then the Fountains of the *great Deep* are open'd, and the departing Soul has the clearest Views of a *corrupt and degenerate Nature*, and of that *original Rebellion*, which did thus debase and vitiate the human Nature. And no wonder if such a Prospect of this makes the Heart to fail, and to cry out as the Psalmist, *Mine Iniquitys* Psal. 38. 4. *are gone over my Head as a heavy Burden, they are too heavy for me to bear.* And elsewhere, *Mine Iniquitys* Psal. 40. *have taken hold upon me so that I am not able to look up, they are more than the Hairs of my Head, therefore my Heart faileth me.* And sometimes God chuses to tell his People of their Sins when they lie upon a Death-bed, as he told *Aaron* and *Moses* of their *Rebellion against him at Meribah*, when he bid them go up, the one into *Mount Hor*, and the other into *Mount Nebo*, and die there. An eminent Mr. New-  
Minister us'd to tell his Hearers, *That for his own* come of  
part, were it not for his hopes in the *Righteousness* of Manches-  
*Christ*, he did verily believe the *Thoughts* of Death would ster.  
make him go distracted. And indeed if we be not led to  
the *Rock* that is higher than our selves, our *Spirits* will be  
overwhelm'd within us at that day, Psal. 61. 2.

(3.) The

(3.) *The Expectation of the strict and impartial Judgment of God:* This will make the Heart of the stoutest Sinner on Earth to fail; a serious Discourse upon this *Judgment to come*, made *Felix tremble* before his Prisoner. I have heard of a poor Malefactor going to Execution, under great Confusion and Terrors of Conscience; when he was ask'd by one of his sinful Companions, *What, Man, are you afraid of Death?* He answer'd, *No, Sir, I am not afraid of Death, but I am afraid of that which lies beyond Death;* and there's reason for it, for after Death comes the Judgment. Now the best of God's Children have not always a full assurance in themselves, that they shall be able to stand in Judgment: they know they shall then have to do with a most impartial Judg, an Heart-searching God, *one that respecteth not Persons, nor taketh Rewards:* and the least doubt about their spiritual State, when they are going to the Bar of God, must needs sit heavy upon them, and make their Hearts to fail. And since there is so much remaining Darkness in the Minds of good Men, concerning the Work of Redemption, the Covenant of Grace, and the Righteousness of our Lord Jesus Christ, it is no wonder that their Spirits sometimes sink within them at their Approaches to that Great Tribunal.

(4.) *The awful Thought that this is the last Change, and lets the Soul into an unchangeable Eternity, is enough to make the Heart fail.* The departing Soul considers with it self, I am going into that State in which I must abide for ever, whether better or worse it admits of no further Change; if I find my self unhappy at my first Entrance into the separate State, I must be unhappy for ever, *there is a great Gulph fix'd which I cannot pass.* In this Case there had need



need to be a confirm'd Faith and Hope, to keep the Heart from sinking: Eternity is an awful Word. I have read of a Lady that was very little concern'd about her Soul and her future State, but had a Servant that was seriously religious, and would be often reading in one good Book or other; the Lady would chide her for it, and many times pull the Book out of her hand; and being once going to do so, she cast her Eye upon the word *Eternity*, which presently struck her like a Dagger to the Heart: she retir'd, and begun to think seriously on the Eternal World, and her Fears encreas'd, she could take no rest in the Night: Her Servant perceiving her to be very uneasy, ask'd her the reason of it; she reply'd, *That word Eternity, which I saw in thy Book, has so seiz'd upon my Mind, that I think I shall never have one comfortable Hour more as long as I live; but God made use of it as the means of her thorow Conversion.* Now if the serious Thoughts of Eternity could make such Impressions upon a Person in perfect Health, how awful must they be to one that finds himself just launching out into that boundless Ocean? And,

(5.) *God may at that time withdraw himself, and let Satan loose to buffet the Soul; and then Deep calls unto Deep, the Deep of bodily Affliction to the Deep of inward Distress: and how great that Distress is, none can tell, but those that have receiv'd a Sentence of Death in themselves, and thought they felt the whole frame of Nature dissolving, and their Hearts, at the same time, overwhelm'd with dismal Apprehensions of everlasting Misery. If any of us have from such a dark State been rais'd up to Health and Hope again, we are the best able to judg-*  
of

of the meaning of this Complaint in the Text, *My Flesh and my Heart faileth.*

It is now time I should come to the *bright and pleasant side* of this awful Subject ; perhaps you may think it is more than time, and that I have stay'd too long upon the ungrateful melancholy part : I therefore now proceed to consider,

*Secondly, The blessed Support and Relief that was very seasonably given in unto the Psalmist in the Depths of his Distress : God is the Strength of my Heart, and my Portion for ever. And here observe,*

Observat.

*God has provided for his People living Supports in a dying Hour, and an everlasting Portion in the World that lies beyond Death. God is the Strength of my Heart, and my Portion for ever : Here is Hope in Death, and Eternal Happiness after Death. I would illustrate this most comfortable Doctrine in a few Particulars.*

*I. When the Servants of God find both Flesh and Heart failing, they are chiefly concern'd for the Support of the Heart. The Psalmist felt the Flesh fail as well as the Heart, but he seems to neglect the Flesh, and only looks out for a Support for the Spirit : He does not say in this Case, God is the Strength of my Body, and the Health of my Countenance ; but God is the Strength of my Heart. He knew the Flesh must fail, and he seems to be willing that it should fail, and was only solicitous that the Heart might not fail too. It is as if he should say, I can bear the Failure of my Body, but I cannot bear to see my Soul sinking, and left*



left destitute of all Supports; let but God be the Strength of my Heart, and as for my poor Dust *let it return to its Dust*, my Flesh shall rest in hope. Thus it becomes the Servants of God to bow their dying Heads to his Authority, as the Sovereign Lord of Life and Death, to submit to the Equity of that Sentence, *Dust thou art, and to Dust thou shalt return.* They know the Soul is vastly more precious than the Body; and they know that if the Soul be sav'd in that Hour, the Body shall not always perish in the Grave.

2. *Departing Saints do not seek for their spiritual Supports in themselves, or in any of the Creatures, but in God alone: God is the Strength of my Heart.* They seek not this Support in *themselves*; they know if God should be strict to mark Iniquity, they cannot stand. It is true, the Testimony of a good Conscience yields solid Comfort at such a time; but then a good Conscience that cannot be, that is not purg'd and pacify'd by the Blood of Christ. A mere natural Conscience, not enlighten'd by the Word and Spirit of God, to discern the Forgiveness that is with God, must needs condemn the Sinner.

Nor do the Servants of God look for Soul-Supports from any of the *Creatures*. *Riches profit not in the day of Wrath*; earthly Enjoyments are miserable Comforters; the best of Creatures must say to the distress'd Soul, *If the Lord do not help thee, whence shall I help thee?* None can by any means redeem his Brother, or give to God a Ransom for him; the Redemption of the Soul is precious, and for any thing that Creatures can do must cease for ever. The Servants of God see nothing in this World to which they can securely trust; here is nothing but what

## A Funeral Sermon

may fail them, and nothing but what will fail them. When their Flesh and Heart fails, every thing in this World fails them too.

And therefore they look above and beyond all created Beings, and seek for Strength and Consolation in God alone. The Language of the People of God is this, *My Soul, wait thou only on the Lord, for my Expectation is from him.* And this Support the Saints seek for in God, not as an absolute God, but as a God in Covenant with them by Sacrifice; that is, in the new Stile of the Gospel, God in Christ. 'Tis true, while we consider him as God our Creator, we are assur'd he *is able* to be our Strength and Salvation; but unless we consider him as reconciling the World to himself in Christ, we cannot assure our selves of his *Willingness to help us.* Redeeming Grace encourages us to commit our fainting Souls to him: *Into thy Hands I commit my Spirit, thou hast redeem'd me O Lord God of Truth, Psal. 31. 5.*

3. *The Supports of a departing Soul do not only consist in some present Aids and Incomes from God, but in the Views of an Eternal Happiness: — My Portion for ever.* The Soul is conscious to it self of its immortal Nature and everlasting Duration, and is confirm'd in the Belief of this by the Word of God; and when it finds it self parting into that everlasting State, it cannot be satisfy'd without some good Hope thro Grace, that it shall be well provided for in that Eternal World. The great Enquiry then will be, *What hast thou to live upon, O my Soul, in that unseen and unchangeable State? Thou art not a self-sufficient Being, thy Good is not in thy own Hand; thou hast Desires and Apperitions after something besides thy self, something more and better than thy self.* What

Portion



Portion is there laid up for thee in the other World? Here thou hast thy Habitation, thy Trade, Friends, Relations, many Comforts, and thou art leaving them all behind thee. Thou broughtest nothing with thee into this World, and it is certain thou shalt carry nothing out. Hast thou a Treasure already laid up there; any thing to suite thy Nature, to satisfy thy Desires; any Friends, that when this failing moment comes, may receive thee into everlasting Habitations? Merely to be uncloth'd cannot be a desirable thing, unless there be the hopes of being cloth'd upon with our House from Heaven. To be turn'd naked out of this World, and to find no Friend, no Dwelling, no Rest, no Provision in the other, must be a very miserable case, and the thoughts thereof will be intolerable. There can be then no living Supports in a dying hour, without some comfortable prospect of a future satisfying Portion.

4. The same ever-blessed God, who is the Strength of his Peoples Hearts when they are leaving this World, will be their everlasting Portion when they come into the other. The Motion and Flight of the Soul is towards the greatest Good, and there alone can it enjoy everlasting Rest. We may observe it is natural to the Heart of Man, not to be satisfy'd with a lesser Good, when it knows there is a greater to be had; and it is certain the new Nature leads the Soul up to God, as the only Center of its Rest: *Whom have I in Heaven but thee?* says the Psalmist in the Verse before the Text. Aspiring Creature! Are the Saints and Angels in Heaven nothing to thee? No, nothing in comparison of God, nothing without God; they cannot all make up a satisfying Portion and Happiness for my Soul. Now when God says to the Soul,

*I am thy Shield and thy exceeding great Reward; I am thy Salvation, I will receive thee to my self: The Soul then replies, It is enough, the Lord is my Portion, therefore will I hope in him, Lam. 3. 24.*

5. *Such Divine Consolations as these, are often reserv'd against a time of Extremity.* I believe there are some of the Children of God that enjoy the Sense of his Favour and the Light of his Countenance for a long time together, without any extraordinary Interruption; but this is not the case of all: God suffers some of his Servants to walk mournfully before him for a great part of their days; and when Death approaches their Fears increase, and they reckon upon nothing but lying down in Sorrow: they offer up strong Crys and Supplications to God, that they may have some Glimpse of Hope and Comfort before they die; but still God seems to hide himself, and both their Flesh and Hearts fail, and they look upon themselves as those that are gone down into the Pit, *Free amongst the Dead whom God remembreth no more.* But when things are thus come to an extremity, then the *Sun of Righteousness arises upon them with healing in his Beams.* In the Valley of Achor God gives them a Door of Hope, in the Evening-tide it is light; and when all other Supports fail, then God discovers himself to be the *Strength of their Hearts, and their Portion for ever.* He sometimes chuses thus to do, reserves the best Wine until now, the choicest Cordials to the last, and takes occasion from the Greatness of the Soul's Distress to make his own Grace and Loving-kindness the more welcome and the more glorious. Here's Grace to help in time of need.

6. *Such*



6. *Such seasonable Incomes of Divine Light and Love will make the Soul freely willing to put off the Body, and leave the World.* There will then be no more Complaints of the failing of the Flesh, or parting with Friends and Relations: These Discoveries of God reconcile his Servants to the Valley of the Shadow of Death. When they can say, *The Lord is the Portion of mine Inheritance, I have set the Lord always before me, he is at my right Hand, I shall not be moved; they may very well add, Therefore my Heart is glad, and my Glory rejoiceth; my Flesh also shall rest in hope, Psal. 16. 8, 9.* When God has thus scatter'd their Fears, and shew'd them his Salvation, they want nothing more but leave to die, like old Simeon; *Lord, now lettest thou thy Servant depart in Peace, according to thy Word.* When Christ had put an end to the Fright his Disciples were in, by telling them, *It is I, be not afraid;* the eager Soul of Peter could not contain it self, but he cries out, *Lord, if it be thou, bid me come unto thee on the Water* Mat. 14. 28. Such Consolation after so great Distress makes the joyful Soul to look with contempt upon all earthly things, and long to be gone. A holy Person expresses it thus in the like case:

*O matchless Joys! O Countenance Divine!  
What are these Trifles to those Smiles of thine?*

I shall conclude this Discourse with a few words by way of Application.

And I might from hence take occasion to infer, USE.  
*The real and essential Distinction that there is betwixt the Body and the Soul of Man; since we see the one may*

may die, and at the same time the other live; the one may fail, and the other be made strong: *The one* Rom. 8. 10. *may be dead because of Sin, and the other Life because of Righteousness.* Now these are contrary and repugnant Qualities, and one and the same Being cannot be the Subject of them both at the same time: And therefore the Apostle Paul calls these two parts of a human Person by the name of two distinct Men, the *outward Man* and the *inward Man*; that so he might the better account for the *perishing* of the one, and the *renewing* of the other at the same time, 2 Cor. 4. 16. It is certain, tho they be not *distinct Persons*, they are *distinct Beings*; for it is impossible that the same Man can in the same respect be both *perishing* and *renew'd* day by day.

And I might from hence infer *the Certainty of a future eternal State*; since, when mens *Flesh* fails, and they have nothing more to suffer or to fear from this World, then many times their Hearts fail too, from the innate sense they have of another State; to use the words of a late Learned Person: *When they are leaving this World, they stretch out their Fears into another, and tremble at the Thoughts of that God that lives for ever, and can punish for ever.* But I shall not insist upon these things; this is not a time for Controversy: and I hope I speak to none but who give their ready Assent to these great Articles of natural Religion. It is the practical Improvement of this Subject I would call my self and you unto. And,

1<sup>st</sup>, Let us all be looking for such a Failure as the Text speaks of. It is certain the *Flesh* will fail, and the *Heart* may fail. Are there not many amongst us that begin to feel this Failure already? As for such, their



their Days should speak, and the Multitude of their Years should teach them this Wisdom, to be continually waiting till this great Change come. And surely Young Persons cannot think this Advice unseasonable or improper for them, especially when God by this Breach which we now lament has so plainly told you, *That every one in the best Estate is altogether Vanity.* The Providence of God tells you this day, that these Bodys of yours, which you take so much pains and spend so much time about, to dress them, and to feed them, and to please them, may in a few days fail you; and neither Old nor Young can assure themselves, that when the *Flesh* fails the *Heart* shall not fail too. We do not know how great the Terrors and Agonys of a dying hour may prove: *Oh that we were wise, that we understood this, and would seriously consider our latter end!* It is our Duty and our Wisdom to acquaint our selves with Death; *to say to Corruption, Thou art my Father; and to the* Job 17. 14. *Worm, Thou art my Mother and my Sister.* Let us not put the evil Day far from us; for it will be both a Surprise and a Snare upon those that do so. How much better is it to live in the daily Expectations of that great decisive Hour, tho the Thoughts of it should occasion some anxious Cares and Fears now, than to abandon our selves to the vain Diversions and Amusements of this World for a while, and then *mourn at the last, when our Flesh and our* Prov. 5. 11, 12. *Bodys are consumed, and say, How have we hated Instruction, and our Hearts despis'd Reproof: We have not obey'd the Voice of our Teachers, nor inclin'd our ear to them that instructed us?*

2dly, Labour to be well provided with these living Comforts in a dying hour. Lay up in store a good Foundation for the time to come. But let us know this is not an easy thing to do; to die safely requires much diligence, and to die comfortably more. There must be true Evangelical Repentance, and  
 2 Tim. 1. 12. Faith in our Lord Jesus Christ: We must commit the keeping of our Souls to him against that day. The great Depositum must be lodg'd in his hands by a special Deed of Trust: This is the surest way not to be confounded in our selves when we come to die. We must labour after more of the Knowledg of Christ, his Power and Faithfulness: We must get our Consciences cleans'd from dead Works, and keep them void of Offence: We must learn to be dying daily. Unless our Hearts be rais'd above the inordinate Love of Life, they will never be rais'd above the inordinate Fear of Death. And let us often think with our selves what a dreadful thing it would be to have both our Flesh and our Hearts fail us at once, and no Supports given in for either. It is mention'd as one part of the Misery of a wicked Man, in Job 14. 22. *His Flesh upon him shall have pain, and his Soul within him shall mourn:* And in Eccles. 5. 17. *He hath much Sorrow and Wrath in his Sickness.* Should we set our selves to imagine the most distress'd Case that a Man can be in on this side Hell, surely it is this; To see the Body dying, and the Soul despairing to have no Help from God in Death, nor Hope in God as to what lies beyond Death. This is like to be the Case of wicked Men at that day, tho at present they deceive themselves with flattering Hopes and false Comforts; tho they  
 Isa. 50. 11. *kindle a Fire, and compass themselves about with Sparks,*  
 yet



yet this shall they have of the Hand of God, they shall lie down in sorrow.

But to those that fear the Name of God, the Sun of Righteousness shall arise with healing under his Wings. And tho they may wait long for these refreshing Beams, even more than the Watchman waits for the Morning; yet if they come at last, they will be worth the waiting for. If your Sun rises, when others are setting, you will never repent either your Pains or your Patience. It is true, every one that dies safely does not die comfortably; but it is certain, that God has provided for the Comfort as well as for the Safety of his People in a dying hour, if they be not wanting to themselves. He has promis'd to those that are faithful and victorious in their spiritual Warfare, that *he will give them the Morning-Star*, Rev. 2. 28. The Morning-Star is *terminus Noctis & initium Diei*, the end of the Night and the beginning of the Day; and fitly represents Divine Light and Comfort given in to the Saints in their dying hours.

3dly, Let that which strengthens the Hearts of God's dying Servants, quiet the Spirits of their surviving Relations. Is the Loving-kindness of God better than Life? Is his Grace here, and his Glory hereafter, able to make your Friends rejoice when they walk in the Valley of the Shadow of Death? Why should you then abandon your selves to unconsolable Grief? Did the Sense of the Love of God, and the blessed Hope of being for ever with him, make your deceas'd Relations willing to leave *all the World*, to leave *You*, and to leave even *their own Bodys* behind them; and will not the Consideration of this make you patient to part with them? As difficult a thing as you have found it to resign them up to God, *their*

E.

Task

Task was harder and their Trial greater than *yours*.  
It's more to die our selves than to see our Relations  
die. Now will not that which supported them un-  
der the greater Trial, support you under the less?  
If you have reason to hope that God accepted of  
them in Christ, and that he was the Strength of their  
Heart in Death, and is now their everlasting Portion,  
what better thing could you desire for them? And  
what have you now further to do, but to admire the  
Grace of God to *them*, and secure it to *your selves*  
against that Day?



**F I N I S**



---

ADVERTISEMENT.

**A** Funeral Sermon on the Death of Mrs. J. Pappion, by Mr. John Shower. Sold by the Widow Fawkner at the Talbot on the Bridg.

And Bibles and Common-Prayer Books.

---





